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WEEKDAY RELIGIOUS EDUCATION QUARTERLY



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IMPACT

WEEKDAY RELIGIOUS EDUCATION QUARTERLY

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Editorials

ASKING QUESTIONS



ne has said that God invented speech so that men could ask questions. Children ask questions of parents; students ask questions of teachers, God-fearing men ask questions of God. Jesus has admonished us all, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Questions lead to answers, and in answers we find understanding and learn to appreciate life. The process of receiving answers as response to questions has the flavor of discovery.

As teachers we must produce the climate for questioning and lead the student into the field where answers can be found. The teacher of astronomy creates a favorable climate by leading his student to observe the heavens on a clear night or by visiting a planetarium. This arouses the student to questions, spoken or unspoken, and paves the way to an examination of the text in which the answers to similar inquiries may be found.

The teacher of religion finds a constantly favorable climate for inquiry, for in the field of life man is forever faced with situations requiring decisions and problems crying for answers.

This climate gives rise to questions by the student to the teacher and by the teacher to the student. Some of the questions call for reasoning together. Concerning such questions raised by the early Church leaders, the Lord said, "Let us reason even as a man reasoneth one with another." (D&C 50:11.)

Other questions cannot be solved on reason alone, but require direct revelation from God. It is here that the student and teacher must search the scriptures.

The Lord has already answered our most fundamental questions through answering the questions taken to the Lord by the prophets. The task of the teacher, therefore, is to lead the student to see that answers to the questions which the prophets have taken to God are also our answers to these questions. We need to catch the wisdom reflected in the words of the Nephite Prophet Jarom. "I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written?" (Jarom 2.) Yes, most of our inquiries in the spiritual field have already been answered, and both inquiry and answer belong to our age as to all the ages of man.

W. E. B.

TECHNIQUES OF QUESTIONING



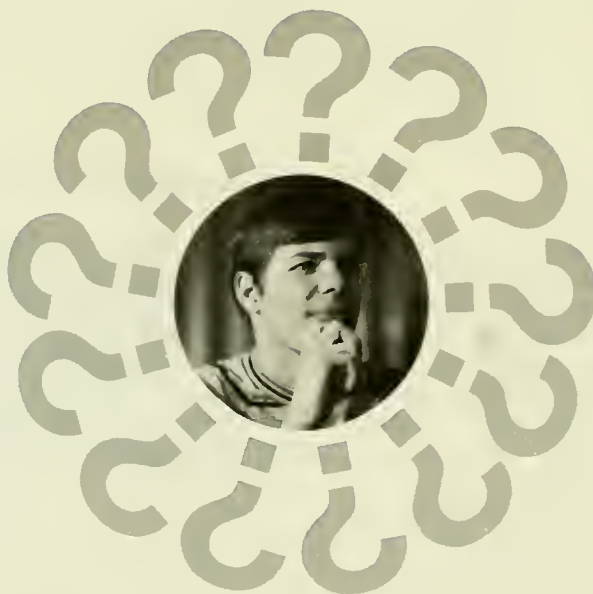
he theme of this issue is centered in the asking of questions and is concerned with the techniques of questioning which stimulate thinking, motivate students, promote class discussion, involve slow and timid students, and determine conviction and attitude. These techniques include two basic kinds of questions. The first type of question is primarily that which tests (1) the ability to recall or (2) the extent and clarity of factual knowledge. It assumes the answers are or should be known or that they are at least available to the learners.

The second type of question is more searching and analytical and therefore requires greater dexterity on the part of the learner. It goes beyond the "when," "who," and "what" of the first type and tends to explore the "why" and "how" of things. It deals with situation questions concerning real and meaningful issues and requires such things as the discovery of relationships and the formulation of explanations. This type of question requires a degree of creativity on the part of the learner. Answers tend to be the learner's own in contrast to answers borrowed from another. Answers acquired through a searching, analytical process tend to be more meaningful and practical to those involved in the search. The learner's greater emotional attachment to his own conclusions makes it more likely that he will act upon them.

The questioner is therefore reminded that his questioning is a means to an end and that he must not be concerned with answers alone. Interrogators must be concerned with the perplexities their questions raise in the minds of students. They must also be concerned with the feelings and spiritual tone produced by their questions. The questioning process can be either positive or negative, and teachers must avoid those questions which might adversely affect the religious life of their students. The process of dealing with the mind must not leave the spirit and heart in disarray. Questions dealing with tentative answers must not leave the impression of weakness. The acceptance of alternative answers must not lead to the conclusion that all answers in the field of religion are simply opinion. Suspension of judgment as to the finality of an answer is a quality of those who are most concerned with truth and is its safeguard when dealing with "unfinished messages." But students must not be left with a question in their minds respecting the unchanging and ultimate truths which have been revealed from the Lord.

Since the questioning atmosphere may lead to some degree of uncertainty, the emotional impact of interrogation deserves careful consideration. The truthfulness of revealed religion is an established fact in the mind of the believer, and questioning these facts is improper. Teachers, accepting revealed truth as an accepted fact, may question for such purposes as clarification, application, and motivation; but their questions must not cast doubt on the basic dogma of the Church. They may ponder with students the "how" and "why" as well as the "when," "what," and "who" but must not raise questions which may cause students to question the established truth.

A. L. P.



TO QUESTION WELL IS TO TEACH WELL

*Joseph C. Muren
Palo Alto Institute Instructor*

"But they have only analyzed the parts and overlooked the whole, and indeed their blindness is marvelous."

Fedor Dostoerski

Where did Joseph Smith receive the revelation on the law of consecration? What did Martin Harris do with the Book of Mormon manuscript? Why did the Mormon pioneers have to develop an irrigation system in the Salt Lake Valley? Always questions! Who? What? When? Where? How? Why? "When do you stop asking questions and start teaching?" asked a young Latter-day Saint of his religion teacher. Do these types of questions lead to mental stimulation and promote class discussion?

Perhaps there is not a teacher in Church education who has not asked himself, What

does the student really think when a teacher poses a question? Much has been said in reviewing the literature of "skillful questioning." All are in general agreement that in order for questioning to promote and vitalize a class discussion, a teacher must look upon his students, not as "mere receptacles of knowledge," but as individuals capable of developing a new insight by bringing together known facts into fresh combinations. This process results in the exciting discovery that a rearrangement of old concepts can produce understanding beyond what was formerly understood by the student.

Robert Frost once said that long ago he gave up the idea of asking his students to tell him what they knew in order to discover if they knew as much as he. It was then he began to ask questions in the correct sense of

the word, for he wanted them to tell him something new, something he did not know.

Teachers stress thinking; yet at times their classroom questions contradict their claims. Over the years, their questions have been generally concerned with the memorization of facts. Much has been said concerning the relationship between teacher behavior and the incidence of thought-provoking questions which vitalizes class discussion. A distinction has been made between "indirect" and "direct" teacher behavior. As we search for that teacher behavior which produces a climate for imaginative class discussion, we find that "indirect" teachers are those who *accept* students' feelings and ideas, *reassure* and *encourage* students, and *involve* them in classroom discussion. The "indirect" teacher stimulates student talk in response to teacher questions. "Student talk" discussions that are student initiated are much more successful than discussions between students and teacher only. The "direct" teacher, on the contrary, tends to increase his own participation and to establish restraints on student behavior by lecturing, giving direction, and criticizing or justifying authority. In summary, "direct" teachers stimulate compliance.

With the use of appropriate questions, a teacher can lead students to project their thinking beyond the pedantic and inert into the creative and provocative. Factual information is important. We need to keep in mind John Dewey's statement: "One can know facts without thinking, but one cannot think without knowing facts." Well-stated questions will require students to use facts in giving thoughtful responses which will produce the creative and imaginative discussions that eventually lead to new types of learning.

The following examples illustrate how teachers may rephrase questions to stimulate different *kinds* and *levels* of thinking which vitalize and promote class discussion:

Level One: After a short period of time in Missouri, the Mormons were _____ .
(Merely ask the student to recall one word.)

Level Two: How were the Mormons persecuted in Missouri? (Student asked to construct his own sentences and to recall facts.)

Level Three: Why were the Mormons persecuted in Missouri? (Student needs to do some critical thinking, to recognize cause-and-effect relationships as well as to put thoughts into an acceptable form.)

Level Four: How do you think the persecutions of the Missouri period serve as a warning to us today?

(This requires comprehension, interpretation, and use of critical thinking. Different students will draw different conclusions from the same facts for further student interaction.)

Level Five: Suppose the Latter-day Saints have never been persecuted. What effect might that have had on our lives today? (This provides an opportunity to explore and to be imaginative, reflecting the distinct backgrounds of each student.)

Thus as noted above, the ways in which questions are phrased influence the *depth* of thinking and the *vitality* of a class discussion. If one finds that the class discussions are lifeless, it may indicate that the types of questions being asked do not challenge or necessitate much involvement. All too often by poor questioning we encourage guessing and slovenly habits of thought. Teachers are often guilty of being cross-examiners who are relatively uninterested in the needs, interests, and capabilities of their students.

Some basic principles of questioning which promote discussions that make the best of a student's ability are listed below.

- A. Distribute questions so that all, including the nonvolunteers, are involved.
- B. Balance factual and thought-provoking questions.
- C. Ask both simple and exacting questions, so that the poor stu-

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Harvey L Taylor

As a model of teaching excellence, the life of Harvey L. Taylor serves as a worthy example of the Master's call to "feed my sheep." *The Instructor*, in an article published February, 1963, honored President Taylor "as an example of an inspiring teacher for. . . he changes his students' lives."

Early in his youth Brother Taylor responded to his teaching instinct by requesting his brothers and sisters to "play school" on Saturdays so he could assume the part of the teacher. He was reared in a large family. His father died when he was but ten months old; a sister was born seven months later. Before he was five years old, his mother married the father of two children. From Harrisville, a small rural community in northern Utah, the new family settled on a farm in Pleasant View, Utah. In time, the total family membership grew to fifteen.

One aspect of farm life was not to the liking of young Harvey. He did not mind working at other farm chores, but milking cows was too demanding and restrictive. Numerous pets—dogs, chickens, skunks—added to the enjoyment of his youth. There were always horses to ride, mountains to climb, and skating or bobsledding to enjoy.

The population of Pleasant View was 350. This was the ward membership too, except for one family who did not belong to the Church. Numerous opportunities were available for an enterprising young man, and Harvey received his share. He was a Sunday School teacher at age fifteen and two years later served as the Sunday School superintendent. In "those days" entertainment was supplied from within the community, and Brother Taylor had a theatrical



bent. Participating first as an actor and then as a director, he used his talents to raise funds for worthy projects as well as to develop an appreciation of the theatre. Later in his life he served on the Mesa (Arizona) Little Theatre Board for nine years.

As he grew to maturity, Harvey developed a close "working" relationship with Bishop Rhees. The bishop was the largest beekeeper in

the state of Utah, and Harvey learned this business as an employee. Some attention must have been paid to Lucelle Rhees during this time, as she later became his wife.

Because of necessity in meeting his financial needs and those of his family, Harvey worked for a number of years instead of going to school; so he was twenty-one by the time he was graduated from high school. Marriage came soon after high school graduation, and the newly married couple moved to Provo so Harvey could attend the Brigham Young University. A few months later the United States became involved in World War I; most of the men disbanded classes and left school. The need for teachers was great, and a principalship induced the Taylors to return to Pleasant View at a salary of \$572 for the eight months of school. A son was born during the year. Elder Taylor's draft call came just one week before the armistice; so he was spared from military service. The teaching experience was enjoyable, and he knew this was the vocation he wished to follow.

The winter of the flu epidemic of 1918 was spent in Hoytsville, Summit County. Here the Taylors lived in a three-room house heated with a coal stove and without bathroom facilities. Clothes were scrubbed on a

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A TEACHER'S PRAYER

Dear God,

I do not pray to see thy face,

Nor to stand in any holy place

Where thou hast been.

I seek not vision glorified,

Nor to be the one who prophesied

Concerning men.

Just help me be to humanity

An expression of thy majesty,

And men will say,

“He treads upon this earthly sod

As though he'd seen the face of God.”

This, my Lord, I pray.

—H. Bartley Heiner

THAT IS THE QUESTION!

*Sheril V. Hill
Institute Director, Los Angeles*

*Judge a man by his questions
rather than by his answers.
—Voltaire*



There is an interesting soliloquy in Shakespeare's *Hamlet* that almost everyone has heard. Hamlet, in a moment of despair, asked, "To be, or not to be: *that is the question*: Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles, and by opposing end them?" As a result of the question, Hamlet arrived at the temporary conclusion that to take one's own life and to live eternally with all previous "outrageous fortunes" plus the sin of suicide would be no solution to his problem. We would suppose at that moment of conclusion Hamlet's life was enriched and took on deeper meaning because he had asked *the question* "to be or not to be." At least the possibility of gaining new insight and a realization of the value of life were now open to him because of the question.

There seems to be a high degree of correlation between the time a person is capable of asking certain questions and the time he is capable of learning, understanding, and accepting information that would answer these questions. How often in life is one forced to say, "Why didn't you tell me about this before, so that I could have avoided the situation?" And the reply comes back, "I did, but you would not listen." There may be many reasons one does "not listen" to answers to a problem one must face in the future; but, where no questions exist in a person's mind on a particular subject, it is difficult to create an experience that will cause learning to occur.

It would seem inconceivable in the Mormon theology that God and Jesus Christ would appear to Joseph Smith and declare no church is right without Joseph's first coming to that certain point in his information about churches which led to his frustration and compelled him to go to the grove to cry out to God, "Which church is right?" The question, the need to know, was the motivating force behind the great miracles that were to happen to him.

His important query was not immediately answered by the Lord. Instead, he chose to tell Joseph which churches were wrong and let him spend the rest of

his life asking one question after another in an attempt to answer the initial one. This is not to say that Joseph Smith did not come to know which is the true Church. The search, rather, seemed to center around what constitutes the true Church. In some ways this question is still being answered as the Church continues to be restored, "line upon line, precept upon precept" as a result of questions.

Many times I have seen LDS students who felt they had "arrived" in their gospel understanding. I remember a man in my institute class who said, "I have had the good opportunity of going on a mission and attending the Brigham Young University, and I have studied the gospel in depth; so there really isn't much you can teach me." He could have been right about my ability to teach him, but here was an unfortunate young man who thought all his questions had been answered. He had reached his destination in gospel knowledge and understandings. I'm sorry I cannot give a successful ending to this encounter, for the young man never allowed us to help him establish a new set of questions or rephrase his old ones in order to motivate him to deeper insights. When I met him not long ago, he had taken a course at college which asked deeper questions about his religious beliefs than he had asked; and his faith was quickly shattered.

In his book *A Teacher Is Many Things*, Dr. Earl V. Pullias indicates that in everyone there is a "tendency for the personality to fix upon a belief or a mode of behavior which hinders wholesome growth rather than opening the way and contributing to it." (p. 150) In this description he also states that there is another part of the personality that is forging ahead into the uncertainty of new experience.

This tendency to settle down and "make camp" may explain why many who have experienced the exhilaration that comes from the process of education (finding the questions, searching for answers, and coming to understanding, only to begin again the formulation of new questions) settle down upon past understandings and sometimes never even read

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How to formulate questions to involve the slow or timid student



Alvin Harris, Logan Seminary Principal

A wise man once stated, "If you treat an individual as he is, he will stay as he is, but if you treat him as if he were what he ought to be and could be, he will become what he ought to be and could be."

Before a teacher can effectively ask questions, he must establish an atmosphere conducive to receiving feedback from his students. There are at least three things a teacher must make clear to his students if this atmosphere is to prevail:

1. It is no disgrace to ask a question, but it is a mistake not to. Questions are the key to learning.
2. Mistakes are normal. Learning does and can occur through the making of mistakes.
3. Both teacher and student have a responsibility to contribute to the class as well as to ask questions.

The slow or timid student especially should understand these three principles if he is to express himself. The aggressive student will probably respond to questions in

a less favorable climate, but the slow one will tend to withdraw in an uncomfortable environment.

There are several tools a teacher may use to create the spirit of acceptance in his classroom. Much depends on the teacher's personality and his response to the situation. The timid or slow student may be hostile at the beginning of the year because he has been neglected, and probably embarrassed, so often. The teacher's first job is to make a good friend of him. We teach our friends and our friends respond to us. Secondly, the teacher must give the student a chance and a method of preparing to respond; to write down some questions to ask or something to share, show, or say. If he does not volunteer, the teacher should ask for these during the discussion. When he does respond, make the most of it, compliment him, build his self-image. One teacher-trainee responded fifty times during one class period to students' answers with an "OK." The next day he was given a list of thirty possible responses such as:

1. That was a good (true, accurate, complete, tolerant, worthwhile) answer.

2. Wouldn't it be fine if we would all do as John suggests?
3. Your point (or position) is a fine contribution to the thinking of the lesson, etc.

There are thousands of possible responses that are fun to give and wonderful to receive.

When questioning the slow or timid student, the teacher should begin with easy questions. Ask what he thinks, or how he feels, or what would be right to do in a given situation. This kind of question does not call for any specific facts or information but will help him to find the words to express himself, as a result of the teacher's interest in him.

It may be necessary to begin with a highly structured question that requires little thought on the part of the student—for instance, a question that calls for a yes or no response. A simple answer makes it easier for him to enter the conversation. As the student begins to feel more at ease in the situation, the teacher can move to questions which are less structured and require more thought on the part of the student, leading his thinking in a particular direction. The more unstructured the question, the more the student is required to give of himself in his response.

As the climate for asking and responding becomes more conducive to the free exchange of ideas, there are several other types of questions which could be used effectively:

1. THE SCHOLASTIC QUESTION:

Ask questions rapidly of several students. Allow them to think about the answers without responding. This allows each student to catch a glimpse of the entire scene before he is required to give any answers. Many times students are required to answer a question from a very limited vantage point, and therefore their responses may be shallow. This causes embarrassment, particularly for the timid student.

2. THE QUERY: The teacher can tell

a story, experience, or case study and then probe it to get the deeper meanings. He should question the characters, the problem, the solution, and then find an application.

3. THE REVERSIBLE WHY: One of the challenges is to keep the slow or timid student thinking about something besides himself, once he has begun. This method suggests that the teacher continually throw the questions back to the students with "Why?" Why did he do that? Why did that seem to be the case? This system follows the chain of cause and effect.

There are many questions which can cause the student to think and respond in a way which is conducive to learning. Following is a list of some questions which have proved helpful to several teachers in working with slow or timid students:

1. What is the advantage or disadvantage of this action? (Bluffing)
2. Why should we do this? (Always be on time.)
3. Which is harder, to keep on that way or to repent? (Be quiet, and then repeat it.)
4. Name one of your favorite songs or stories. What do you like about it?
5. What is one danger in putting things off?
6. Should a person ever ignore a lie (an insult, a slight)?
7. What can be done with a person who gossips (exaggerates, finds fault, etc.)?
8. What do you think about going fishing on Sunday?
9. Is it important to tell the truth? Why?

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Teaching the wisdom of scripture today

Kenneth D. Peterson
Division-District Coordinator,
Central States

Every teacher is concerned about the results of his teaching. His concern over application necessitates an inquiry into philosophy and methods that produce positive results. The teacher who conveys only historical facts void of modern application teaches a sterile knowledge. Although he may quote facts, the student may not know how to live; and his knowledge may destroy rather than celestialize him. The successful teacher makes history live in a modern world, applies conclusions from the past to present lives, uses interest to feed the flame of knowledge, and so motivates students that application follows naturally. Our teaching will improve when we involve our students in lesson objectives and material. We must have concern "for our students—what they are LIKE, what we believe they should KNOW, how we want them to FEEL, how they can learn to THINK,

what they must be able TO DO, what we hope they will STRIVE FOR." (Earl V. Pullias and Arleen Lockhart, *Toward Excellence in College Teaching*, Dubuque: Wm. C. Brown Publishers, 1963, p. 4.) The teacher's job, according to Pullias, is to unite "the spontaneity of youth with the discipline and caution of age." (*Ibid.*, p. 6.) The road to education must be walked by student and teacher together, with stops along the way to discuss interests and concerns. Emerson once said that "there is no teaching until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you and you are he; then is a teaching, and by no unfriendly chance or bad company can he ever quite lose the benefit." (Ralph Waldo Emerson, "Spiritual Laws," quoted in "The Ideal Teacher" by Boyd K. Packer.) Therefore, application results from involvement teaching.



Probably no one involved in religious education would question the above statements. Our job is to teach how to live. However, the question generally left after statement of purpose is "How do I, a teacher of youth, accomplish this purpose?" In other words, how do we teach for involvement and application? Perhaps an example of one experience in the life of Christ will help answer the inquiry.

The experience is a very important one in the lives of today's youth. After his baptism, Christ went into the wilderness for forty days of communing with his Father. At the end of this tremendous period of spiritual training, Christ was visited by Satan.

In this contest between the Prince of Peace and the prince of darkness are many principles that teach us how to live in a world where we must either overcome Satan or submit to his temptations and sink in ruin among thousands of our brothers and sisters who did not learn how to overcome him. Certainly, if ever an experience from the past could help students in their struggles to make wise choices, this one should.

First, the teacher needs to teach the reality of Christ's temptation. The verbalized temptations were only illustrative of deeper and more sinister temptations. Some have said that involved in the three temptations of Christ are all the devices of Satan to overcome man—God's greatest creation—and overthrow God's purposes. With the temptation to turn stones to bread, Satan appealed to the physical appetites of the Christ. In His hungered condition after forty days of fasting, this temptation was appealing; therefore, Satan used appetite and physical well-being to tempt Christ to misuse His power. We can recognize in Christ that his spirituality was supreme over his physical desires. His answer taught that man should "use the priesthood power he has been granted not for personal gratification, but rather for the service of others." (Sunday School Manual, *In His Footsteps Today*, 1969, p. 15.)

With the temptation to jump from the pinnacle of the temple, Satan appealed to the vanity of Christ. Certainly, such a feat would have made him famous and would have brought him social acclaim. Satan offered Christ fame by a misuse of power. Christ's answer to Satan illustrated that he refused to use his spiritual powers to win acclaim for himself. Such fame is bought at too high a price.

With the temptation of offering Jesus the riches of the world, Satan was openly tempting Him with the power and wealth of the earth. He offered Christ immediate, material reward in exchange for his rightful place as King of Kings. Satan's apparent desire was to win the allegiance of Christ temporarily and thus destroy his mission. But Jesus knew that allegiance to Satan could only bind, not free Him; so He answered by excusing Satan

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Many times over the past number of years people have said to me, "I understand you work for the Church educational system. What do you really do, and what are your responsibilities?" No doubt all of us, at one time or another, have been asked this question; but how many of us have really tried to come up with an answer? If we were to reply without giving it much thought, we would probably make comments such as: "I'm only a teacher," or "I teach certain classes—Book of Mormon, Church History, Christian Religions. I also have some administrative duties and do a great amount of counseling."

This, however, does not give the correct picture of our assignments and responsibilities. Many believe that a teacher in the Department of Seminaries and Institutes of Religion has one major responsibility—the student he serves. Nothing could be more important.

The teacher should, perhaps, focus on many areas as he attempts to deal with students. Some of these areas of concern should be:

1. Taking time to become involved.
2. Knowing where he has been and where he is going when he stands before the class.
3. Taking time to counsel and to listen.
4. Being fair in his evaluation.

5. Being sure his personal life is above reproach.

More Than a Teacher—a Friend

A number of years ago, while trying to build the enrollment at one of the institutes of religion, a teacher made contact with a young Latter-day Saint named Greg who had avoided him in every approach that he had made. Greg came from an outstanding home; he was a seminary graduate and was active in

ONLY A TEACHER

*Ralph L. Cottrell, Jr.
Division Coordinator,
Southern California*



the Church. In fact, his mother was an early-morning seminary teacher. Because of a previous experience, however, he refused to have anything to do with the institute program. After much persuasion and the help of a good-looking young lady, the teacher was able to convince Greg that he should become involved.

The institute had just received its new Ping-Pong table; and all of the students, including Greg, were enjoying it. Spring vaca-

tion arrived, and Greg and his friends rented a beach house for a week. They decided they needed a Ping-Pong table; so one afternoon when the custodian was cleaning the other part of the building, Greg and his buddies slipped in and "hijacked" the new Ping-Pong table, transporting it directly to their beach house.

Upon discovering the "theft," the teacher immediately had an idea as to what had happened. Notifying some of Greg's friends, he indicated that the game room door would be left unlocked for a certain period of time and that he expected the table to be returned. Sure enough, a short time later, the Ping-Pong table reappeared.

Prior to his becoming active in the institute program, Greg had turned down a call from his bishop to go on a mission. Some time later, after he became "caught up" with the Church through the institute program, he came to his institute teacher and said, "I know a young person (not wanting to reveal himself) who once turned down his bishop when he was asked to fill a mission. How would that person let his bishop know that he would now like to go on a mission?" Going along with the masquerade, the teacher said that if he were the young man, he would simply go to the bishop and tell him that he had reconsidered and would now like to fulfill that mission. The teacher then told Greg that if the young man did not think he could go to his bishop, he would be more than happy to go for him. And then he said, "Greg, would you like me to talk to your bishop?" Greg dropped his head and said, "No, I'll go myself."

Greg filled an honorable mission, graduated from BYU, and married in the temple. This might not have been the case if an interested teacher had not become involved in the life of this student.

Nothing can be more important in the mind or the time of a teacher than the individual student. In his book *Secrets of a Happy Life*, President David O. McKay had this to say about the teacher and his responsibility:

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TEACHER?



*Joseph C. Felix
Institute Director, Cedar City*

PHYSICIAN HEAL THYSELF



Early in his ministry, Jesus Christ returned to his hometown of Nazareth. As one reads Luke's account of the beginnings of this most important of all teaching careers, he is appalled at the lack of consideration the Savior suffered from those who knew him best. He analyzed his rejection at Nazareth with a "No prophet is accepted in his own country" and gave the proverbial advice "Physician, heal thyself." (Luke 4: 23, 24.)

One suspects the proverb may have been used anciently as an excellent guide to any who were teaching, healing, or otherwise serving their fellowmen. The suggestion given that the Savior perform miracles to convince the Nazarenes that he was a teacher sent from God before attempting to teach was born of impure hearts that failed to recognize Jesus as the Christ. A perusal of the New Testament shows that as the Savior commissioned others to teach, much sacrifice and personal growth was required of those so called. For example, following his baptism and before beginning his great ministry, Paul probably spent from one to three years in

Arabia preparing himself to be a proper teaching tool. (Galatians 1:17, 18.)

From this long-ago experience of the Master emerges a great key and guide for all who would teach (heal). Just as the disciple-teachers of Jesus paid the price of rigorous preparation and teacher improvement, so must today's successful teacher embark on a lifelong self-improvement effort. The clarion call still rings loud and clear—Physician, heal thyself! Such healing is a lifelong process that involves many areas—areas which must be defined by the teacher himself. A few suggestions may be helpful.

To Learn Is to Grow
Much has been said concerning

the rapid increase of knowledge in modern times. It is obvious that the professional teacher cannot keep fully abreast of the rapid developments in all fields. It is difficult even in his own field of specialization. May we suggest that the wise teacher will seek out printed summaries and digests in order to be somewhat knowledgeable in many fields. Most major disciplines publish something that will be helpful. Careful selection and planning will find the teacher at concerts, lectures, the library, social and political functions, or any other suitable place where he can increase his liberal arts education.

We can feel real sorrow for the teacher who does not get a genuine thrill from keeping abreast of the latest developments in his area of specialization. The quiet feeling of power when such knowledge is possessed motivates one to seek expert status in his field. New books, the latest in research, and wide practical experience will be eagerly sought. Ever a student, he will find or make time to read, to digest, to apply. We all remember the late President J. Reuben Clark, Jr., as an exemplary student. His was a lifelong quest for knowledge. His library was his sanctuary and tabernacle of learning. He became an honored vessel of the Lord. Only as we study and learn can we inspire our students to excellence. We cannot heal students of the illness of ignorance while we remain ignorant.

The Power Principle of Change

Many teachers resist change. Some things ought to be changed, and others ought not to be changed. Many are demanding change just for the sake of change itself. It would appear that many truths and eternal verities are threatened by those whose motives and insights are neither pure nor deep. Others, finding their "sacred cows" challenged, feel threatened. The genius lies in being able to distinguish between that which ought to be changed and that which ought to be preserved. The teacher who can make the appropriate distinction and act wisely upon it is indeed a "pearl of great price."

The student of today remains basically the same as the student of yesterday. However, conditions change and so must the teacher—

not in standards, morals, or tenets, but, rather, in his approach, tactics, and *modus operandi*. The old yellowed notes, the worn test sheets, the outdated statistics and jokes all give evidence of the resistance to change. The modern teacher must be alive and flexible to match wits with this fast-moving generation. He may soon face the day when he either modernizes or eliminates himself from effective teaching. This choice generation of young people will probably not tolerate mediocrity.

I know of no formula or set of instructions to accomplish flexibility and growth. An awareness of the characteristics and needs of youth seems to center in the teacher's heart and mind. This awareness leads to a desire which, when applied to native ability, develops his talents and potential so that teacher improvement follows. No teacher-physician having taught a principle should feel that he is released from all obligation to do something about it himself. The "gospel in action" is more than an article of faith with the teacher. It is his very life, as he organizes for constructive, ongoing change.

A Spotless Personal Life

Many of the current protests and demonstrations by our youth would appear to be a condemnation of the hypocrisy of adults. Above all, Church teachers must keep their lives circumspect as they participate in social, political, and religious activities in the community. It is fine to drive home lofty concepts and beautiful principles in the classroom; but often more real lessons are taught by inviting a student home for Sunday dinner, participating in a community cleanup campaign, or any one of a thousand other activities wherein the teacher demonstrates living the gospel. Only as confidence is engendered through this type of contact can classroom teaching be completely effective. Example is the lighthouse that prevents the wrecking of many a soul and certainly cannot be termed hypocritical.

There is some hypocrisy in all of us, and there will be as long as there is need to repent. The challenge lies in narrowing the "credibility gap" of one's gospel teaching and

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ARNOLD STRINGHAM



Recently developed seminary curriculum owes much of its content, originality, and usefulness to the creative talents of Arnold Stringham. Brother Stringham's remarkable ability to take an idea and turn it into an exciting lesson approach or teaching aid has allowed him to make significant contributions to curriculum materials now in use. Well-known throughout the seminary system, Arnold is presently assigned as curriculum coordinator for all English speaking and home study seminaries. Under the direction of the director of curriculum, he is in charge of the development of curriculum materials such as course outlines, filmstrips, and teaching aids. Curriculum materials produced under his direction are used in released-time, home study, and early-morning seminaries.

Brother Stringham has served in the Department as seminary teacher, principal, and writer of course outlines.

He and his wife, Ellen, have eight children and live in Orem, Utah, where Arnold serves as a high councilman in the Sharon Stake.

BOYD BEAGLEY



Boyd Beagley, assistant to the director of seminary curriculum in charge of in-service training, is enthusiastic and efficient. Besides his full-time duties in his regular assignment (which include teaching one of the seminary teacher-training classes at BYU and visiting student teachers), Boyd is bishop of the BYU Fifty-fourth Ward.

Brother Beagley is director of all phases of in-service training for seminary teachers and conducts preschool conventions and workshops for coordinators. He supervises the newly appointed curriculum specialists and provides training, materials, and instructions for them to conduct in-service training programs within the districts. One of his present concerns is the in-service training of home study personnel.

Boyd has taught both seminary and institute classes and has served as coordinator of the Southern Utah District.

He is married to Lew Wanna Bunker Beagley. They are the parents of five, the fourth daughter arriving in November.

WAYNE LYNN



A love for the Lamanite people, a sensitivity to their special needs, and a gift for communication has combined to make Wayne Lynn well-qualified for his assignment as coordinator of Lamanite curriculum for North and South America and peoples of the Pacific. Wayne's duties include supervising the production of all course materials for Lamanites wherever Church-sponsored schools are located. These schools include seminary programs in the United States and Church schools in South America and the South Sea Islands. To be understood by the various Lamanite groups, lessons are first written in English and then translated into Samoan, Tongan, French, and Spanish.

Brother Lynn has served as a seminary teacher and as area and district coordinator of the Indian program. He has also written curriculum materials for Lamanite use.

Wayne has been a bishop and a high councilor and is presently a member of the General Sunday School Board. He and Roita, his wife, are the parents of ten children.

I WILL DO SOMETHING

Jay E. Jensen
Principal Mesa Seminary

It has been said that "the test of a preacher is that his congregation goes away saying, not 'What a lovely sermon,' but 'I will do something.'" (*Reader's Digest*, October, 1968, p. 144.) We might also say the test of a teacher is that his students go away saying, not "What a lovely lesson," but "I will do something." This idea is well substantiated in the scriptures. Nephi had been taught and had learned well his lessons; for, when the opportunity came to apply the principles taught him, he did not say, "Dad, find someone else to go get the brass plates; I have a date tonight." Instead, he said, "I will go and do the things which the Lord hath commanded me. . . ." (1 Nephi 3:7.) He would not only do, but he would do the *things* that were necessary to accomplish righteous purposes. Resolving is not sufficient. Many Latter-day Saints resolve, but ". . . whosoever heareth these sayings of mine and *doeth them*, I will liken him unto a wise man. . . ." So it is necessary that one resolve to do something. It was the Apostle James who said "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.)

A teacher has many tools to encourage and help or to discourage and impede the learning experience of the students. Sometimes teachers encourage students to do nothing—moralize so that students remain uninvolved. Moralizing is a tool that leads to apathy and noninvolvement.

. . . What is the difference between an application and moralizing? Genuine and natural application ought to be inherent in the material presented. A good story ought to drive home its message without further comment. Moralizing consists of "tacking on" some generalized exhortation relative to conduct. Moralizing is either an unnecessary and unwelcome injunction to be or to do good, or it is an apology for a lesson that in and of itself drives home no message. The school boy's definition of moralizing is helpful and suggestive:

"Moralizing is rubbing goodness in unnecessarily."

(Adam S. Bennion, *Principles of Teaching*, Salt Lake City: The General Boards of the Auxiliary Organizations of the Church, 1952, p. 122.)

We try to add on all those things that students ought to do, such as "If we are kind, we will be blessed" or "The humble are developing strong character." That these statements are true is not questioned; but, with all the teaching techniques available today, the students can become involved in being kind and humble.

A good example of this is the story published in *The Instructor*, October, 1969, pages 352, 353, 370. A girl was very discontented with her life, and to receive help she went to a wise friend. The friend did not moralize about what she ought to do; the young girl was challenged to live for twenty-four hours as if Christ were standing beside her, watching everything she did. Then after that time period, she was to report back to her friend. From her home to her work she treated everyone very graciously and kindly. A great change began to come over her; she reported back to

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BEYOND UNDERSTANDING TO

The young man had confidence and poise as he spoke. He had so acquainted himself with the scriptures that he quoted a complete chapter from the Gospel of John, and many were impressed that here was a young man who really knew the gospel. A few weeks later this same individual persuaded a high school senior girl to elope with him to Nevada where they were married by a justice of the peace.

In the fall of 1963, a somewhat troubled freshman student called on his bishop to talk over his situation. He had been a regular attendee at Church meetings and had received priesthood, Eagle Scout, and "Duty to God" awards. Until now he had felt secure in his position in the Church. But his college fraternity brother had chided him respecting his standards and accused him of being merely a conformist. He had been encouraged to leave the Church and find out whether his standards were imposed upon him or were really his own. The accuser's appeal was for the young man to prove his independence, to become a real person. The temptation had been framed in such a way that it discounted his knowledge and threw doubt on his conviction.

How we feel is not always determined by what we know. There is much more to learning than just acquiring knowledge. Two major steps occur between ignorance of a gospel principle and its application to life. The first step is understanding, and the second is conviction. Exposure and repetition with concrete illustrations and examples constitute the teaching-learning process we are accustomed to using in helping our

students achieve understanding. Our teaching often stops at this cognitive level. When the student is able to give back to us the information we have presented, we usually claim success as a teacher. In reality we have taken the student only halfway in his religious education when he achieves understanding of a gospel principle.

There is a critical transition between understanding and conviction. For some of the students this transition is simple. Those who "hunger and thirst after righteousness" will commit themselves to a principle as soon as they understand it. Others, who are burdened with feelings of guilt or who are caught in a social current contrary to standards of righteousness, may have a more difficult time accepting the principle as a part of their internal system of values.

After the class has been brought to understand the principle, the next important step for the teacher is to determine the level of conviction. How do you as the teacher find how the class feels and which students need special help? One way is to design questions for discussion that will encourage the students to express their true feelings and attitudes. A direct question about the principle or concept will elicit the answers you have taught and will reveal only the degree of understanding. If the questions are to reveal feelings and conviction, they must involve the principle or concept but not be limited to cognitive responses.

As an example, it is easy to teach the principle that joy and happiness come from unselfish service to others. We may explain the principle to our students, give them

CONVICTION!

examples and testimonies until they can explain and illustrate sufficiently well to convince us that they understand. It would then be unnecessary to ask the following questions: (1) "Should we give unselfish service?", or (2) "Will unselfish service bring happiness?". The answers to these questions are academic; and, if the students have been led to understanding, they will give the right answers whether or not their intentions are to actually or personally use the principle. One effective way to determine whether the students have committed themselves to use the principle is to lead them into a discussion about current and real situations that involve the principle. Some questions for discussion that might reveal feelings and attitudes toward the principle of service would be: (1) "How does a mission affect an individual?" (2) "How do you feel about service hours required in MIA?" and (3) "Who are the do-gooders, and why are they called that?" These questions are indirect as far as the principle of unselfish service is concerned, but the challenge of the teacher is to listen to the discussion and determine how the students feel about the principle.

Some cautions should be kept in mind. The question may stimulate a lot of discussion not related to the principle. The discussion should be guided by the teacher; but, if it is too structured, he will fail to find how the students really feel. The tendency is to interrupt the discussion at the first indication that someone is not converted to the principle and to begin moralizing. This procedure will eliminate the possibility of discovering the level of conviction either of the class or

of individuals within the class. Students must be taken from where they are in their attitude toward a principle to where they ought to be. If we start moralizing too far above their present state of commitment, they will focus upon our apparent ignorance of what they really feel. They may play the game, but it will be tongue in cheek.

After an assessment of the degree of commitment has been made, how does the teacher instigate the process of converting the uncommitted students? The procedure will depend upon the attitude or positive strength of the class. If it is obvious that the popular attitude is to ignore or minimize the principle, the teacher has a major project, in fact, an almost impossible task. Open class discussion will lead in a negative direction when the dominant attitude is negative. The principle will have to be popularized by using some individual or object of influence outside of the class. However, if there are only a few in the class who are not committed to the principle, open class discussion can be creatively used to bring about conversion.

It may be necessary for the teacher to take up an individual labor with the unconvinced student before conversion comes. An illustration of this kind of teaching is related by an institute teacher. He was disturbed by one of his students, a burly football player, who gave an obvious negative response to anything he presented that was the least bit spiritual in nature. The teacher spent hours trying to find things to say that would touch this young man. He often became discouraged but continued his search for ways to move the athlete spiritually. On one

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R. Golden May

If men are to be judged in part by the beauty of their homes and gardens, Golden May will inherit the crown of flowers. His spacious, well-kept lawn is bordered on either side by an array of color that catches the eye of any passerby; and his garden is full of delicious berries and fruits. One's impression of pleasing surroundings is enhanced when one enters the home of Brother and Sister May and becomes acquainted with them.

Golden May has come to realize that only hard, patient effort can make things beautiful; and in his life he has held to the philosophy that beautiful character is made only as one projects this idea into the future. One can see that the greater the efficiency and the higher the achievement of the present, the greater the potential to build upon these things and thus, the greater the possibility of later values becoming magnified as one goes through life.

Golden May was born in Spanish Fork, Utah, but spent his early life in Lovell, Wyoming. He later attended the Big Horn Academy at Cowley, Wyoming. His mission experience was in the eastern states, following which he moved to Rupert, Idaho. While his family lived at this place, he earned his bachelor of science degree from the Utah State University in 1925, following which he taught in the high schools of Albion and Declo, Idaho. After three years' experience in the high schools, Brother May began his seminary teaching experience in Oakley and Burley, Idaho. He also taught briefly in Spanish Fork while he worked on his master's degree at the Brigham Young University. He then spent two years in Tooele before moving



to Blackfoot, Idaho, in 1941, where he remained until his retirement in 1964.

While in Blackfoot, Brother May and his wife managed a flower shop for sixteen years. They found great pleasure in brightening the lives of many people through their generous gifts of flowers and garden produce.

Brother May has not only had a love for flowers and a respect for work, but he has

also had a very deep love for people. His great generosity and kindness toward everyone, particularly the troubled and needy, has endeared him to his community. As a Rotarian, Brother May has been active in civic as well as Church affairs and has held several leadership positions. His mature wisdom and keen judgment have caused many to seek his opinions and respect his counsel. His great love for young people and his sincere concern for their welfare has so enriched his life all along the way that he feels his own potential to know joy and beauty are products of these experiences.

During his seminary teaching years, Brother May specialized in teaching Old Testament and Church History. He feels that teaching can be enhanced by dramatizing the great stories of the Bible and Church history and has used this method to keep his classes interesting. He believes that seminary and institute effectiveness may not be immediately assessed, but, rather, the benefits accrue long after the student has left the classroom. Although many institute and seminary teachers may feel that young people who attend their classes may not evidence great personal involvement or achievement or effort, these students may later realize that they have gained much from classes and that

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Grant M. Andrus

As we sat in the shade of a lovely tree beside the home of Grant M. Andrus in Ucon, Idaho, we were almost in sight of the place of his birth, his teaching experience, and his farm; but certainly far, far beyond our sight lay the real world of the interests and contributions of Grant M. Andrus.

Although he was born in a log house scarcely a stone's throw from his front yard and educated in a log school house with a rough floor on the very spot upon which we sat, his influence has reached out to touch the lives of students who now live almost everywhere.

Grant attended high school at Ricks Academy and stayed on at Ricks Normal for another two years. He was then invited to return to school to get a five-year teaching certificate.

His teaching experience began at Ucon, where he taught for two years in the elementary school. He attended Brigham Young University for two summers and a winter in 1923 and 1924 where he met May Walker, who was later to become his wife and companion. The young couple went to Emory County where Grant became the principal of the high school at Ferron.

Following the birth of his second child, Brother Andrus volunteered to go on a mission and served in the Central States from 1928 to 1931. Upon his return he suggested his own appointment to the seminary system when he saw the great need that existed in his community. He began teaching in the Ucon Seminary on a part-time basis in 1931 and was its only teacher through 1957. He then became principal of the new Bonneville Seminary and remained in that



position until he retired in 1961.

Since his retirement, he and his wife have filled one mission to the Central States from 1961 to 1963 and another to the Cumorah Mission from 1964 to 1966.

After their return home, Brother Andrus was appointed regional director for the LDS Employment Center in Idaho Falls. Here his service to the eight stakes in Idaho

Falls has caused him to be conscious of the fact that work is a very good thing, and, in fact, that people have not really lived unless they have at some time in their lives "worked until it hurts."

He himself has exhibited his philosophy of work. In the beginning the ward contributed \$450 for the lumber, and the carpenter received flour for his labor to build the first seminary building in Ucon. Flooring material was used on the floor, walls, and ceiling; and Brother Andrus gathered up old benches for tables, made his own blackboard, and became the janitor as well as the teacher for the seminary.

He was a member of the North Idaho Falls Stake Presidency for seventeen and one-half years, a member of the Teton Peaks Boy Scout Council for twenty-five years (he has received his Silver Beaver award), and for four and one-half years was a member of the county committee of the USO and Red Cross. In his involvement with thousands of young people, he now is in a position where he can know something of the meaning of the Savior's words "My peace I leave with you."

Brother and Sister Andrus have taught their children the meaning of work also. Their two sons are both recipients of doctorate degrees; and they and their sister

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- dent may participate and the bright student may be extended.
- D. Encourage adequate responses and sustained answers. (Avoid yes-no questions, questions overlaid with afterthought, fragmentary questions, and those that prompt or encourage guessing. If you catch yourself asking a yes-no question, add "explain."
- E. Stimulate critical thinking by asking: "To what extent?" "How?" "Under what circumstances?" "Why?" "Compare (or contrast)"
1. Avoid: "Does anyone know? . . ." and "Who can tell us? . . ."
 2. Allow time for thought. Wait until five or six students want to speak.
 3. Be a model of exact phrasing and coherent thinking.
 - a. Phrase questions clearly, within the vocabulary limits of the class, so that rephrasing and/or repeating will not be necessary.
 - b. Make each question specific, short, and provocative.
 - c. Keep transitions smooth.
 4. Encourage students to comment on the answers of classmates.
 - a. Start the cross fire by asking, "What is your opinion of that answer?"
 - b. Tactfully curb aggressive students. (No student or teacher dominations should prevail.)
 - c. Follow up promising leads, building on contributions.
 - d. Do not drop too quickly a student who seems unable to answer. If a student is nonplussed, inquire "How can we help _____ out?"
 5. Never interrupt a student who is attempting to answer nor

tolerate ridicule of an honest effort.

- F. Use the overhead technique: (1) question, (2) pause, (3) name.
- G. Insure audibility; then refuse to repeat questions or answers.
- H. If a student asks a question, sometimes refrain from answering it until you have asked the class, "How would you answer that question?"
- I. Personalize questions ("Pretend you are. . . . What would you do?")
- J. Suggest partnership by inquiring, "How can we? . . ."

Let us imagine that the board of education passes an edict: No more questions allowed in the classroom, even on tests, unless the teacher finds out something new. Each time a teacher does ask a question without a good reason, a Pavlovian gong can be heard.

All too often, class discussions turn into guessing-games. The provocative class discussion has within it the various forms of questioning, i.e., debate, investigation, problem-solving, inquiry, etc. In no dictionary does it state that a question is defined as a guessing-game where students try to give the answer the teacher has in mind. With the use of some of the principles listed above, one can develop an approach wherein by questioning well, one teaches well.

washboard and froze on the line when hung out to dry. The temperature registered forty degrees below zero on several occasions that winter.

Brother Taylor obtained a bachelor of science degree from the University of Utah in 1921. Following his employment as an instructor at the Weber Junior College, he developed an attachment for the institution. When the first seminary was established in Ogden, Harvey L. Taylor became its principal.

Desiring additional education, he attended Columbia University, earning his master's degree in one year. After Brother Taylor re-

turned to Weber College, Adam S. Bennion, Commissioner of Education for the Church, solicited his services as president of Gila College in Thatcher, Arizona. Brother Taylor enjoyed his teaching in Ogden, knew little about Arizona and nothing about Gila College, and so was not interested in the offer. He was persuaded "to take a look" by making a "no-expense" excursion to Thatcher. Instead of returning to Ogden, he called his wife and suggested she sell their furniture, purchase their first automobile, and join him. This she did, learning to drive in order to get herself and their four children to Arizona.

The office was shabby, the carpet worn, and the rolltop desk contained a congratulatory note to someone else for accepting the position now held by President Taylor. The note was disregarded and the compilation of a catalog begun. Instead of a three-year tenure in office, President Taylor stayed for six. The depression of the 1930s was especially destructive to education. The Church announced the closing of all its junior colleges, and President Taylor moved to Mesa as superintendent of the Union High School in 1933. In order to obtain needed cash, salary checks from the school were sold with a twenty to twenty-five percent discount. But the schools survived, and a fine school system developed under President Taylor's direction. With a consolidation of several school districts, he became the superintendent of Mesa schools with thirteen schools, ten thousand students, and a staff of four hundred under his supervision.

While in Mesa, Elder Taylor was very active in community affairs and served on boards for parks and playgrounds and for mentally defective children. He was a member of the state safety council, defense council, and civic center committee. He has been active in Boy Scout work for fifty years and was awarded the Silver Beaver for distinguished service to boyhood.

Serving on the White House Conference in 1950, he called on President Ernest L. Wilkinson in Washington, D. C., to congratulate him on his new appointment as president of Brigham Young University. Then and there, President Wilkinson asked Brother

Taylor to be one of his assistants. After much encouragement and a good deal of prayer, President Taylor again uprooted his wife in 1953 and moved to Provo. His first office was a desk in the hall of the Maeser building. Tackling unfamiliar jobs and working closely with the faculty and students, President Taylor came to enjoy his service as Vice-President of Brigham Young University and Vice-Chancellor of the Unified Church School System. During the year that President Wilkinson campaigned for the United States Senate, President Taylor served as acting chancellor for the Unified Church School System.

In 1964 President Hugh B. Brown informed him of his appointment as Administrator of Church Schools, concluding with "Good-bye and God bless you." Since that time enrollment in Church schools has increased by 40,000 students, with the present enrollment 180,000 students. President Taylor now supervises nearly four thousand teachers and one thousand staff members. This includes the personnel of the Department of Seminaries and Institutes of Religion. In order to visit schools in various locations throughout the world such as in New Zealand, Tonga, Mexico, and Chile, he travels about one hundred thousand miles each year.

President Taylor expresses praise for his lovely wife and his fine mother. His mother is now in her ninety-fourth year. Of his four children, two have achieved doctorates, one a master's degree, and the fourth was married during her senior year at BYU. President and Mrs. Taylor have twelve grandchildren and one great grandchild. The entire family of twenty-two celebrated President Taylor's seventy-fifth birthday last August with a two-day outing at Grand Canyon.

As a great teacher of youth, President Harvey L. Taylor expresses his love for others and for the gospel of Jesus Christ. His life has been spent in service, in teaching others that blessings come from obedience to gospel principles. Twelve bound volumes of letters of appreciation attest to his influence with others. Having close contact with the General Authorities, he testifies that "they are great men and the Church is in good hands."

Highly honored in many fields, President

Taylor received an honorary LL.D. degree from Arizona State University, Mesa's first "Most Valuable Citizen" award, Arizona State Farmer Award, a Rotary service youth award, and BYU Distinguished Alumni Award. He is listed in *Who's Who in America* and several other such publications. Articles authored by President Taylor have appeared in four of the Church periodicals, in three school magazines, and in *Southwestern Magazine*. His Church service includes two high council assignments, superintendencies of ward and stake YMMIA and Sunday School, and teaching positions in priesthood and auxiliary organizations. He is a very popular speaker and has kept a record of every talk, although he has averaged about seventy-five each year since 1922.

One of his close associates, Dr. Keith R. Oakes, paid the following tribute to this fine administrator:

Those who work closely with Harvey L. Taylor have always found him to be a man of great warmth, of deep concern for those working with him, fair in his dealings, and able in his administration. He has no peer when it comes to relating himself to those about him. When he asks one about his health or his feelings, there is no question about the sincerity of his interest.

In his many activities he has always been one to be admired and emulated. He moves on problems with dispatch and great wisdom. It is fair to say that one rarely finds unanswered letters of any kind on his desk. His desk is always left clean.

He has demonstrated a type of devotion and dedication to his assignments that is rarely equaled. It has been an honor and a privilege for those who have worked with him to have been so associated.

equip the student with the questioning skill so that motivation to move on is aided by the skill to do so.

To question may seem somewhat disloyal to some. However, if one can be taught to question from "a desire to believe" rather than from a position of cynicism and doubt, he can be aided in his search for deeper understandings of the gospel.

Recently a young woman said that at times in college she was brought to moments of despair because the questioning led her on a fatalistic course to places of little hope. She pointed out that some of the religious instruction she had received occasionally bordered on this same type of futility and cynicism.

Is it possible that our task is one of "accentuating the positive," not avoiding the negative, but giving our time to the questions that will lead one on to firmer belief? People are moved in the direction of their questions. Some questions are designed to create doubt, and these in steady diet can only bring us to uncertainty. Other questions are designed to hide reality and will bring us to irrelevant answers. But there are questions which are designed to bring man to a positive, even a hopeful, view of reality.

If questions are fundamental to the learning process, then a great teacher must be one who has the skill of knowing what to ask at a particular time in a student's life. If it is the question formulated and received at an appropriate period in life which gives meaning and relevancy to the answers that follow, then we must spend more of our time as teachers being concerned with formulating and timing questions.

That is the Question.....Continued from 9

a book after they "arrive" at the college degree. Two things seem important in avoiding this settling-down process; first, have teachers ask new questions and rephrase old ones to make us "pull up camp and move on"; second, have teachers

How to Formulate.....Continued from 11

10. What surprises (amuses, disgusts, frightens, pleases, angers) you about that situation?

11. Could this have been done differently? How?

12. Tell us how you feel about it, John.
(After you have observed a change of expression)

13. What does this remind you of in your life?

Most of these questions require for an answer either a simple statement of fact or an expression of feeling. The answers may not be deep or philosophical, but they will draw out the slow or timid student and help him make simple contributions to the class and thus improve his own self-image.

Bruce B. Clark in *Out of the Best Books*, vol. 5, p. 66 says, "Part of our responsibility is to help students to enjoy the excitement of learning. Perhaps teaching at times is painful, but it should never be dull. If the teaching is good enough, the student will be attentive and responsive. When students are bored and unruly, the best solution is not harsher rules, but better teaching." This statement is certainly true in gospel teaching.

Teaching is more than the mere asking of questions and the receiving of answers. It is a complete psychological process. The student must see how the questions develop, how the answers fit together in the process of learning. If the slow or timid student could be led to participate gradually more and more in the give-and-take of questions and answers, he would respond with more enthusiasm.

Before the lesson is discussed, the student should be given the opportunity to consider the following questions:

1. What do you already know about this lesson? Probe.
2. Would you like to know more about it?
3. What does the Church expect us to know and to do about the lesson? The last question brings in the teacher and leads to the lesson proper.

When the discussion is over, the students should be given the opportunity to answer the following:

1. What have you learned that you did not know before?
2. What are your convictions concerning this lesson? This requires the student to speak in terms of "I think," "I feel," "I know. . . ."
3. What are you going to do about it? Allow the student to draw a definite blueprint for action in his own mind. Help him if he asks for help.

The commitment made here and any future reporting about progress or the lack of it should be voluntary and may be done outside class on a voluntary basis. No student's privacy should be invaded.

Most teaching stops here. There is one more important step which will help each student reach a state of real conviction. After sufficient time has elapsed for his blueprint to have been implemented, the following questions need to be asked:

1. What were you able to do about your plan?
2. How did this make you feel?
3. Now that you have had this experience, how has it broadened your understanding?

There are many other fine activities into which the timid or slow student can be brought that are conducive to learning and will break the monotony of asking too many questions. Following are some examples:

1. A "do" program—finding things he can do to help with the lesson—draw on the board; make charts; introduce games; find appropriate pictures, quotes, poems, articles, stories, etc.
2. A "request" program—during the lesson one student has the privilege

of asking the other students to do things to help the lesson along: quote scripture, sing, explain, show, demonstrate, etc.

3. Sharing—thoughts, filed materials, pictures, etc., on the lesson.

A person is never a fool until he stops asking questions. He who knows all the answers has not asked all the questions. One way a teacher can make his teaching more meaningful is through effectively asking questions and dealing intelligently with student responses. Through perfection of this skill, teaching can stimulate, excite, motivate, challenge, and inspire the slow and timid student.

Teaching the Wisdom..... Continued from 13
and teaching that God was the one worthy of allegiance and service.

Secondly, the teacher needs to teach the reality of these temptations in lives today. How many people do our students know who go against the teachings of the gospel to satisfy physical appetite, to seek fame or acceptance among one's peers, or to acquire power and earthly wealth? The students must know that Satan works the same today as he did when he tempted Christ. First he appeals to a weakness that we have. Secondly, he makes what he offers very, very attractive. Thirdly, he nearly always offers something different from or more than he can give.

Once a young girl of sixteen told me a story of sin. The occasion was a high school prom. She and her mother had been unwise in purchasing a stylish but immodest gown. She wanted to be recognized by her peers. When her date came for her, he was tempted by what he saw and became convinced that she would be a willing partner to an immoral act. As the evening progressed, his desire was to get away from the prom and into his car where they could go for a ride. This was accomplished early in the evening and

the young LDS couple found themselves on a deserted canyon road. The moon was big, the air was fresh and clean, and the music was soft and relaxing. He taunted her with "if you love me" (notice how similar were Satan's words to Christ). She said that at the moment it did not seem wrong, and they experienced an immoral act together. Later, she looked in the mirror and described how she saw dirt. She washed her face but still saw dirt. She described her panic and remorse and guilt and asked herself where she could go for help. Finally, she came to me, her seminary teacher, because she was too tormented to live with herself longer. All had turned to ashes and soot, and she was miserable.

How oft in the lives of students could we parallel her experience? Satan still uses weakness, attractiveness, acceptance, power, and deceit to sell his wares; but all this glitter fades when right thinking returns. Could we not most effectively teach modern temptation techniques by applying Christ's experience in our day? We must teach our youth the wiles of Satan so that they will escape his snares. The Spider and the Fly, a fable by Mary Howitt, illustrates the cunning tools of flattery and deceit, well-known devices employed by Satan. Such compliments as "you're witty and you're wise, How handsome are your gauzy wings, how brilliant are your eyes" caused the fly to forget the spider's evil intent. She foolishly allowed herself to be lured too close to danger and so became trapped in a web from which there was no escape.

Thirdly, the teacher needs to teach that since the techniques of Satan are the same today, the power exhibited by Christ over Satan is still valid; and we can overcome Satan by using the techniques of Christ. First, Christ was spiritually prepared. He had read and could quote scripture in answer to temptation. How many of our students could follow his example? Can they recall scriptures to answer searching questions inspired by Satan? Christ had communicated with his Father and could call on him without feeling like a stranger. Are our students praying effectively? Just how spiritually prepared are they?

The second thing Christ illustrated was that we should not be purposely engaged in activities where we have a weakness. He was not in a pantry thinking about his hunger. Yet many students who have a smoking weakness buy cigarettes or travel with those who have them; many who like alcohol frequent places where alcohol is available; many who are struggling with evil thoughts buy dirty books. The teacher needs to teach that it is stupid to engage in activities where we have weakness. It was stupid for the girl described above to be alone in a deserted, moonlit canyon with her boyfriend. They were too weak to have control in such a setting. Young people must learn to shun activities that feed a weakness or afford undue temptation. Alexander Pope wrote in one of his poems:

Vice is a monster of such frightful mein,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

The third technique Christ used was to be careful not to be deceived by attractiveness. Certainly, all he was tempted with was attractive; but Christ was wise enough to know that attraction may only be a veneer covering a multitude of vices. The world uses attractive people and things to advertise filth and dangerous commodities for bodily use. These attractive things mask the soot and filth. We need to be wiser than those who fall for this deception.

Finally, Christ was able to look beyond the immediate gratification to analyze the entire situation before he acted. Would the girl above have committed the serious offense before God if she had put the experience in perspective? How often do our students stop and ask, "What will this do for me or how will it hurt me tomorrow, next week, or next year?" Just taking time for analysis would negate much of Satan's appeal.

Perhaps this example from one experience in Christ's life will illustrate the great value in scripture study if the teacher will involve the students in meaningful, modern, everyday applications of the principles and concepts

taught. Then the wisdom of the ages clarifies life today in a realistic way, and scripture becomes a dynamic force in teaching us how to live.

Only a Teacher..... Continued from 15

If we had teachers of high caliber in every class through our grade schools, our high schools, our colleges, and universities, we could reduce the cost of crime to a minimum. It could not be otherwise, and if we neglect it, we merely turn out into society students who are void of loyalty to their country, who look upon depredation of society as clever, and their willful violation of the law as entirely justifiable.

To do this, however, teachers must teach students not subjects alone; students will acquire subjects. A good teacher realizes that his most important purpose in teaching is—

First, to inspire the students to love study; awaken in him a desire to rise above himself.

Second, to teach the student how to study; train him to think. Or in other words, inspire the student to love truth, and then teach him how to find it. Accomplish that, and the student will do the rest, as he should.

The highest, noblest purpose in all our education from the grades to the university, is to teach citizenship and noble character. A man's character is greater than intellectual attainments or social privileges. A man must be fit to live as well as to think. (David O. McKay, *Secrets of a Happy Life*, ed. by Llewelyn R. McKay, Salt Lake City, Utah: Bookcraft, 1967, pp. 45, 46.)

A significant impact could be made on the life of each student if the teacher could only fill the role that President McKay has indicated.

Be Prepared

One of the most important obligations of the teacher to the student is to be prepared when he enters the classroom. A teacher once made the statement, "Preparation, what's that? I never have time to prepare for my

classes." It is true, perhaps, that some teachers are overworked and overscheduled; but to be unprepared when going into a classroom of students is perhaps an "unpardonable sin." Other responsibilities may have to wait, but a teacher should always be prepared when standing before a classroom of students. This preparation should not be just for that immediate day, but it should be well planned and outlined with an objective in mind.

William Rainey Harper, the founder and first president of the University of Chicago, said that a student might be forgiven for coming to class unprepared; but a teacher would never be forgiven.

May I See You a Minute?

Next to classroom commitments, perhaps the most important responsibility or obligation of a teacher to his students is to be available as a counselor. Even though he was very busy, Dr. Harper still found time to counsel with his students. A student or young instructor unable to solve some personal or scholarly problem would get up in the middle of the night and walk over to the darkened campus. One light would be shining from the corner office of north college. This light seemed to draw the troubled student into Professor Harper's study. It seemed that no matter how deeply engrossed he was in his work, the professor would always seem to have nothing whatsoever to do but listen to his visitor and consider his problems. Harper just could not bring himself to refuse those interviews. (See Milton Mayer, *A Young Man in a Hurry*, University of Chicago Alumni Association, 1957.)

Many teachers do not want to be bothered with the counseling aspect of education; but, actually, it is vital for a teacher to become concerned and involved in the lives of students he teaches.

. . . The more effective the teacher is, the more students will turn to him for such counsel and such confidences. . . .

. . . A learning situation is the very soil out of which the questions of life arise. A teacher who pushes them aside will not be much more than a textbook

or a film or a learning program. It follows then that the developing teacher will wish to understand this aspect of his work and be able to do it well. (Earl V. Pullias and James D. Young, *A Teacher Is Many Things*, Bloomington and London: Indiana University Press, p. 91.)

You Are Not Listening to Me

Another responsibility the teacher has to his students is to learn to listen to them. He should develop a listening skill. If progress is to take place, one must learn to listen critically and with patience, not only to the good things that are pleasing, but to the things that are ugly and shocking. This includes listening to others in depth and being aware of their innermost thoughts and concerns. Too many teachers like to talk and neglect to listen to those with whom they work and teach. (From Frank M. Bradshaw, "Teaching Is Listening, Hearing, and Learning," *Impact Magazine*, Fall 1967, Vol. 1, No. 1, pp. 16, 17.)

Are You Being Fair?

Perhaps the most difficult role that a teacher must play is the role of an evaluator. Often he makes his judgments solely on what he sees, hears, and reads. But a real teacher must understand the student, not only in the classroom, but in his environment and community. He must understand what pressures are upon the student any particular time. Too many times the teacher evaluates the person for what he is and forgets to evaluate him for what he might be or what he could become. This, of course, is difficult and requires a great deal of the teacher's time. But, if the role of an evaluator is filled, and filled correctly, he would need to know and understand the background of the student before forming an opinion of him. If the teacher does not have all the background when making his evaluation, he can have an adverse affect on the life of the student. It may be the making or the breaking of the individual; and, if he does not have the proper information, it will certainly be the latter.

He Is a Real Example

A teacher should also be concerned about his conduct, especially when he is in the presence of his students. We have all heard the statement, "Your actions speak louder than your words." In choosing the teaching profession, a person must realize that he is placing himself in a role that is to be viewed, evaluated, and discussed by people in all levels of society. Because of this, his conduct must be above reproach. The following list of chapter titles taken from Albert Edward Wiggam's book *The Marks of an Educated Man* are worthy of consideration.

1. He cultivated the open mind.
2. He combines the three great heritages of education:
 - a. The Greek heritage—truth, beauty, goodness, joy of living.
 - b. The Roman heritage—power, law, social organization, teamwork.
 - c. The Christian heritage—humility, tenderness, compassion for fellowmen.
3. He always listens to the man who knows.
4. He never laughs at new ideas.
5. He knows the secret of getting along with other people.
6. He cultivates the habit of success.
7. He knows that "As a man thinketh, so is he."
8. You cannot sell him magic.
9. He links himself with a great cause.
10. He builds an ambition picture to fit his abilities.
11. He always tries to feel the emotion he ought to feel.
12. He keeps busy at his highest natural level in order to be happy, useful, and good.
13. He knows it is never too late to learn.
14. He never loses faith in the man he might have been.
15. He cultivates the love of the beautiful.
16. He lives a great religious life.

How Can I Do All Those Things?

To sum up the concerns of taking time, being prepared, counseling, listening, evaluating, and proper conduct, the following list may be helpful in accomplishing some of these tasks. Many of the statements may be idealistic, but at least they are something toward which to work.

1. I must develop my skills as a teacher so that my students will look upon me as the authority. However, I should never be ashamed to say, "I don't know."
2. I must be in constant search for better ideas and examples for my students. (From Earl V. Pullias, "The Work Before Us," *University of Southern California Alumni Review*, Nov. 1966, Vol. 48, No. 2, p. 17.)
3. I must maintain dignity and respect in front of my students.
4. Even though I have maintained my dignity, the students can still look upon me as a friend—one who will assist, help, advise, and counsel them when they need it. I have not remained so aloof that my students will not come to me.
5. I will have a keen sense of humor—one that is plain and simple and one that does not depend on the vulgar or commonplace for amusement. It will never be the object of my humor to debase or degrade the most sacred and the most personal of all human relationships. (From Boyd K. Packer, "The Ideal Teacher," Address to seminary and institute faculty at BYU, Provo, June 28, 1962.)
6. I will have a sincere compassion for my students. I will know each of them by name. I will love each of them, and perhaps I will love and be concerned most about those who deserve my love the least.
7. I will be fair, both in my assignments and in my evaluations.

8. I will try to inspire my students to love study and to awaken within them a desire to rise above themselves.
9. I will teach my students how to study—train them to think. In other words, I will inspire the students to love truth and then teach them how to find it.
10. I will teach citizenship. A person's character is more important than his intellectual attainments or social prestige. Students must be fit to live as well as to think. (From David O. McKay, *Secrets*, p. 46.)
11. I will be a guide—one who has been over the trail, so to speak, many times, but who is still looking for the new, the exciting, and the different, while never losing track of the beaten path. I will allow the students to search and inquire; but I will keep bringing them back to the central issues, the significant, the familiar path of meaning and purpose. The identical path need not be gone over and over. Other trails can be followed and caves explored, and the teacher as well as the students may have an adventure. (Ideas expressed by Jerry Johansen in a written "thought paper" for a class taken from Dr. Earl V. Pullias.)

Physician Heal.....Continued from 17
 one's gospel living. Careful introspection, clearheaded planning, and courageous pursuit of truth and right provide the type of assurance necessary to successful gospel teaching.

Limit Thyself

Among the great teachers of all time we must list Mark Hopkins, the "Socratic Yankee." Who has not heard of "Mark

Hopkins on one end of the log and a student on the other"? While President Garfield is somewhat misquoted in the above, it does illustrate the importance of the teacher as the most important tool in the teaching-learning process. Dr. Hopkins' method was Socratic and employed the genius of interrogation in a kindly and skillful way. His was not to dump the "whole load" on the student or to attempt to impose his wealth of knowledge on the class. He must have sensed something of the spirit of Galileo who said, "You cannot teach a man (student) anything, but only help him find it within himself."

The teacher must limit himself in the amount of telling, in the amount of well-intended advice, in the amount of condemnation. However, there is no limit to guidance given, love expressed, understanding brought forth, or examples shown. Student-centered teaching should replace lesson-and subject-centered curricula. Carl Rogers concurs that only self-discovered and self-appropriated learning will significantly influence behavior. (See Carl R. Rogers, *On Becoming a Person; A Therapist's View of Psychotherapy*, Boston: Houghton Mifflin Co., 1961, p. 276.)

Overcome Thy Fear

Perhaps we would not miss the mark too far in concluding that all teachers experience something of fear and trembling as they face their students. Even a brief contemplation of the weighty charge of teaching engenders deep feelings of concern as to one's ability to accomplish the task at hand. Years ago an apparently successful teacher with twenty-five years of teaching experience asked, "How do you teach kids?" There are no mountaintops of teacher growth, only forward-moving, building with each new class and each new pupil.

To be kept somewhat on edge might help to sharpen one's ability. On the other hand, the teacher who does not enjoy a certain relaxed peace cannot inspire the confidence of his students. How can the latter condition be fortified? The crucible of hard work surely has to be a prime fear-buster. Thorough preparation makes for confidence and becomes the teacher's main teaching aid.

When such confidence is based on good planning, effective presentation, and unremitting love for students, success follows. As fear flies out the door, one may be better able to express his love to all. Sometimes we make the mistake of teaching for a problem group or individual, to the exclusion or detriment of the whole. Fear enters our hearts when a rowdy student threatens class success, and we weight our efforts to the few. A better and more positive approach would be to identify with the good and problem student alike, as we teach and conduct the class. All would then benefit because of our lack of fear. The Lord warned the elders of the Church when he said, "There were fears in your hearts, and verily this is the reason that ye did not receive." (D&C 67:3.)

Love or Perish

The greatest commandment of all is often neglected by teachers. Some teach about love, and others love to teach. Both are required for success. In the student-teacher relationship, a bond of mutual regard and service can be the only basis for gospel love, which has a degree of godliness in it. This type of love is whole-souled, unselfish, impartial, and spontaneous; and it increases with use. We are reminded of the remarkable story of Helen Keller and her teacher Anne Mansfield Sullivan. Their relationship was not easily developed and had to grow—painfully at times—out of mutual sharing, trust, and experience. Miss Sullivan developed complete sincerity and was able to save one who became a legend in her own time. In her testimony of love toward her teacher, Helen Keller described the love relationship as a line stretched between spirits. The result was a miracle.

A careful study of the life of the Savior reveals the effects of teaching by love. Proper self-love and charity for others lead to losing oneself in service.

By the Spirit

Is there a teacher who has not experienced the consummate thrill in the teaching experience where the spirit of teacher and student blend and both are edified by the Holy Spirit? In the words of Nephi, God's love is

shared in this experience, "even unto the consuming of my flesh." (2 Nephi 4:21.)

The opposite experience is darkness of spirit and thought. The trick is to eliminate the darkness and make place for the light of the spirit. To do this the teacher must accept his call with complete dedication and qualify himself to teach through complete preparation. He must organize his time soundly and maintain his life in near-perfect harmony with gospel teachings. He must rededicate himself to his teaching covenant. Constant self-evaluation and renewed consecration are required. Adequate help from the teacher leads the student to know for himself through a testimony from the Spirit. By sharing his testimony with the student, the teacher fortifies the student's witness. As each principle of the gospel is learned, it is strengthened through the testimony of the Spirit. This is good teaching.

Conclusion

"Thou therefore which teachest another, teachest thou not thyself? . . ." (Romans 2:21.)

President McKay repeatedly taught that true education is to improve moral character and that teaching is the noblest profession in the world. (See David O. McKay, *Gospel Ideals*, Salt Lake City: *The Improvement Era*, 1953, p. 436.) Continual self-improvement is a vital key to successful teaching. The unspeakable joy of leading youth into the realm of spirituality should engender some healing within every teacher.

Beyond Understanding..... Continued from 21

occasion as the teacher visited a nearby hospital, he noted that in one ward many people were sitting at the bedsides of children reading to them. He asked a nurse about this procedure and was informed that volunteers came to the hospital each day to render this compassionate service. The teacher made arrangements for the football player to come to the hospital to perform this service and brought the young man to the hospital.

When the visit was over, the football player signed to come again; and it was evident the experience had touched him spiritually.

Not many years ago another outstanding teacher was disturbed by the withdrawn personality of a student. She would sit in the back corner of the room and would not associate with other students. Her dress was unpressed; her hair, unkempt. The wise teacher called a popular young man to his office and asked if he would honor his priesthood by rendering a Christian service. He was asked simply to speak to this girl each day, calling her by name. The result was a marvelous transformation in the girl. She became concerned about how she looked. She became attractive to other students. It was a turning point in her life. Another transformation took place, however, that may have gone unnoticed. The young man to whom the assignment was given learned a great lesson in caring and giving.

Great teachers seek for opportunities to individualize their teaching. They create ways to move students beyond understanding to conviction.

The teacher's reward comes as he witnesses this transition in the teaching-learning process. Probably the most effective aids in this process are individual assignments. If we can give the students a reason to apply a gospel principle, they will know and feel that it is right. The Savior said: "If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

We are in the business of saving souls. We cannot afford to be satisfied with the fact that our students only understand the gospel. They must be brought to love it and commit themselves to it. May the Lord help us as teachers to move our students beyond understanding, through conviction, and, ultimately, to application.

Golden May.....Continued from 22

their lives, in reality, were then enriched and changed in such a way that they are indeed blessed by having had the experience in the Church School System.

Among the contributions which Brother May has made to the overall seminary program has been his interest in and development of graduation exercises involving large numbers of students. He was among the first to see the advantages of such a program.

In addition to other Church responsibilities, Brother and Sister May filled a mission to England.

They are the parents of five children, four girls and one boy.

Grant Andrus..... Continued from 23

were each, in turn, salutatorian when they graduated from high school. Today the paychecks for his life's work are still coming in, as almost every week Grant M. Andrus meets with the people with whom he has served and whom he taught. To him, these lives which he sees are installment payments of work done long ago. He says, "I was the first to leave this area to go to get a degree. Most of my life has been spent in this community, giving my services to it. I am grateful for the privilege I have had in guiding some of the youth of Zion and now enjoy seeing them occupying positions of responsibility—stake presidencies, high councils, bishops, and leaders in the auxiliaries of the Church. I am glad that I was able to influence many to go on to higher education.

her friend of the wonderful progress she had made and how thrilled she was. (It is important that there be given an opportunity to report back and give an evaluation of the activity done.)

Chauncy C. Riddle, Dean of the Graduate School of Brigham Young University, has said that the aim of gospel teaching is that of building character. To help in the accomplishment of this aim, he gives several suggestions. One of these is to:

. . .teach people the theology of the gospel of Jesus Christ, the ideas related to the gospel about our God, about ourselves. . . .no people can be moral without a knowledge of true theology. . . .Our actions cannot be wise unless we base our actions in a knowledge of the eternal nature of human beings and their God. . . .

Secondly, we need to know what to begin to do about this. . . .Teaching people the gospel of Jesus Christ is teaching them the beginning of wisdom, *to know what to do*. [Emphasis added.] Then if we can teach them to love to work, to love righteousness sufficiently, to love their fellow man—then they will love to do those things which create happiness in the world. (Chauncy C. Riddle, Lectures on *Jesus the Christ*, Extension Publications, Provo, September, 1963, pp. 11, 12.)

A girl came into an Old Testament class some time ago who seemed quite hostile towards the Church and especially hostile towards her parents. She did little work in the class and acted negatively toward many gospel principles. The lesson "Honor Your Parents" was given one day; and, as the discussion proceeded, students listed on the board the things that parents should do to improve the relationship between themselves and their children. This was an opportunity to criticize her parents, and she was actively involved in the discussion. Then students listed on the blackboard the responsibilities children have to improve that relationship. Many things were listed. To conclude the lesson and involve the students, a challenge was issued: each student was to write a note or letter to his parents or express in person how much he loved and appreciated them. The students were given about one week to accomplish the assignment and submit an evaluation. This young girl wrote the following: "Since you knew I didn't get along with mom and dad, I couldn't go to them in person; so I wrote a letter, left it where mom could find it, and then I went on to school. When I got home that night, mom and dad called me aside and told me how much they loved me and that they were grateful that I wrote the letter. They cried and I cried. We were able to solve some of our differences.

In another class the lesson was on prayer. A student mentioned that he just didn't seem to be getting through to the Lord. This lesson led us to an article written by George W. Pace in the September, 1968, *Instructor* entitled "Roadblocks to Prayer." All the students were challenged to read the article and pray for fifteen minutes a day for one week. The time limit was not important, nor was it suggested that an alarm clock or timer should be set to signal that the time had elapsed. What was important was that the student should realize the value of meaningful prayer. One young man related his experience in class. With tears in his eyes he states, "When I got off my knees, I knew that God loved me."

These are some examples of involvement that were successful in that particular class, but not all the students fulfilled the assignments. In regard to this, Adam S. Bennion has given some wise counsel.

. . .There may be just a little danger of cheapening the process of application if it is insisted that for every ideal impressed upon the minds of pupils there must be a corresponding immediate response in daily actions of the pupils taught. May not a wonderful impression become the more wonderful as it is hallowed by the pondering of the mind through the maturing years of childhood and young manhood? (Adam S. Bennion, *Principles of Teaching*, p. 119.)

Recently, a former seminary student came to say goodbye to his teacher, as he was leaving for the mission field. In the classroom he had refused to do some of the assignments and had usually earned no better than a "C" grade. Over the years, however, those attitudes became more positive so that by his senior year in high school he had blossomed into a fine leader. The lesson

applications came, but not at the time they had been required by the teacher. During the last year of seminary, this young man was given an assignment to help with a seminary social. Part of the social involved a need for horses, and he was a master with horses. Through this assignment he gained some recognition and was helped to feel important and needed; and, as a result, he began to do more in the classroom. Now he is on a mission, serving honorably, doing things out of love and devotion that we had tried to assign him to do. Involvement had accomplished what assignment failed to do.

Below are listed some suggestions that have been successful in bringing about student involvement:

1. Fast for twenty-four hours; and, when regular meal time comes, go to some quiet place to pray.
2. Single out a fault or weakness and fast for twenty-four hours to obtain strength to overcome it.
3. Write a letter to a missionary or serviceman whom you know.
4. Go to visit a widow, an elderly couple, or some shut-in and get acquainted.
5. Start your own book of remembrance and keep it current.
6. Read scriptures for fifteen minutes a day.
7. Give compliments to each member of your family each day for one week.
8. Invite a nonmember friend to some Church-sponsored function this week.
9. Read a certain number of articles from *The Improvement Era* or *The Instructor* each month for a year (or for the amount of time you specify).
10. Spend an hour each week playing with a younger brother or sister.
11. Do baptismal work for the dead.
12. Visit a place that has great historical significance.

These are suggestions only, and they are not intended to replace the ones in the outlines—just to supplement them. Let these challenges come spontaneously out of a discussion and not by preplanning.

Assignments are only a means to an end. If we become saints, it should be as a result of love and not merely by assignment. To do the right thing is good, but to do it for the right reason is even more important for “except he shall do it with real intent it profiteth him nothing. For behold, it is not counted unto him for righteousness.” (Moroni 7:6, 7.) The objective has not been achieved when people are good by assignment only.

It should not be overlooked that students may be pricked in their hearts to do something when they see that we as teachers are doers and that we are sincere in our desires for their improvement. A teacher cannot teach students to do something that he himself refuses to do. But what joy awaits the teacher who, through a challenge or his own example, can lead someone to do something.



I have a great concern for the redemption of Zion and the building of its cities. This is, I believe, one of the glorious destinies of our people and will come in the sequence of the Lord's time. But it is of particular interest to all of us who are here today that the Lamanites who are of the house of Manasseh and the children of Ephraim, who will include the Gentiles who have received the gospel and will be numbered among the children of Israel will be the ones to build the temple in the New Jerusalem.

This is the glorious destiny of the Lamanites. What is now being done in this program, my brothers and sisters provides a realistic approach to the preparations that must be made to prepare the Lamanites for this great work. In this and other ways such as schooling, etc., the day will be hastened when they commence in a larger way to charter their own course and will be fulfilling their own destiny among their own people.

I believe of all the programs in the Church that find a natural position of importance, it is the mission of the Church with the Lamanites. This is borne out in prophecies and by revelation. I do not see how we can possibly lessen our responsibilities in this regard and fulfill the commandments of God that he has given us. If anything, our work must be stepped up. Perhaps in the expansion, stake and ward officers will be called upon to serve a greater role. But in the best way we can, it must go forward.

As the work does go forward, it is hoped that the ranks of the professional can be greatly reduced in ratio to the greater interest and activity that will be taken in this important program by the stakes and ward leaders. This has to be because the Lord has given us the priesthood organization of the Church, and we have these wonderful people who are trained in the necessary procedures to assist the priesthood work.

The redemption of the Lamanite must be a very important part of the redemption of Zion. The greatest obligation of all of this is to see that every Lamanite brother may speak in the name of God for and in behalf of his own family. This is what the Lord said is the reason for the restoration of the Gospel. Every man is to speak in the name of the Lord God.

Representing the First Presidency I say Brother Kimball, Brother Richards, and Brother Tuttle, this work must expand and must go forward to fulfill the glorious destiny that the Lord has given concerning this wonderful people. I bear my testimony to you of the greatness of this work and pray that the Lord will bless all of you associated with it and bless you stake presidents throughout the Church. (Alvin R. Dyer, Address in the Assembly Hall, Salt Lake City, Oct. 4, 1968.)

